The obligation to implement Sharee'ah law and reject what contradicts it

Abdul Aziz
bin Abdullah bin Baz

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Translator introduction

All praise is due to Allah; we praise Him and seek His forgiveness.

We seek refuge in Allah from the evils of our souls and the wickedness of our deeds.

He, whom Allah guides, none can misguide him, and he whom He misguides, none can guide him.

I bear witness there is no deity worthy of worship in truth except Allah, alone, without partner.

His is the dominion and His is the praise.

He gives life and causes death, and He is over all things competent. Now then:

I have translated the book before you, entitled (**The obligation to implement Sharee'ah law and reject what contradicts it**) by (**Abdul Aziz bin Abdullah bin Baz**) because of the many benefits and advantages it contains for the Muslim.

This translation is my own effort. If I do well, it is from Allah and His guidance to me, and if I make a mistake, it is from myself and from Satan.

I ask Allah to make this work of mine purely for Him and to spread the word of truth throughout the entire earth and to teach Muslims who do not speak Arabic their religion that Allah has chosen for them.

The one in need of his Lord's forgiveness: **Omar bin Ahmed Tohamy**.

Introduction

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Praise be to Allah, Lord of the Worlds. I bear witness there is no deity worthy of worship in truth except Allah, without partner, the God of the first and the last, and the Lord of all mankind, the Owner of the Kingdom, the One, the Unique, the Eternal Refuge, Who neither begets nor was begotten, and there is none comparable to Him. I bear witness that Muhammad is His servant and Messenger, may the peace and blessings of Allah be upon him. He conveyed the message, fulfilled the trust, and strove in Allah's cause as it should be striven for, and left his nation on the clear path, its night like its day, and none deviates from it except one who is doomed. Now then:

This is a brief message and necessary advice on the obligation of resorting to the law of Allah [Shari'ah law], and a warning against resorting to anything else. I wrote it when I saw some people in this age falling into resorting to other than the law of Allah, and resorting to other than the Book of Allah and the Sunnah of His Messenger, from fortune-tellers, soothsayers, and the leaders of the Bedouin tribes, and men of law and their likes. Some of them are ignorant of the ruling on their work, and others are out of obstinacy and opposition to Allah and His Messenger. I hope that this advice of mine will be a lesson to the ignorant, a reminder to the heedless, and a reason for the righteousness of Allah's servants. On His straight path, as Allah Almighty said:

﴿وَذَكِّرْ فَإِنَّ الذِّكْرَىٰ تَنفَعُ الْمُؤْمِنِينَ﴾

"And remind, for indeed, the reminder benefits the believers." [Adh-Dhariyat: 55]

And He, the Most High, said:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ﴾

"And [mention, O Muhammad], when Allah took a covenant from those who were given the Scripture, [saying], "You must make it clear to the people and not conceal it." [Al-Imran: 187]

And Allah, the Most High, is responsible for benefiting from it and for guiding Muslims in general to adhere to His law, apply His Book, and follow the Sunnah of His Prophet Muhammad, may Allah bless him and grant him peace.

Seeking judgment from Allah is a requirement of testifying there is no deity worthy of worship in truth except Allah and that Muhammad is His servant and Messenger

Allah created the jinn and mankind to worship Him. Allah Almighty said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ﴾

“And I did not create the jinn and mankind except to worship Me.” [Adh-Dhariyat: 56]

And He said:

﴿۞ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

“And your Lord has decreed that you not worship except Him, and to parents, good treatment.” [Al-Isra: 23]

And He said:

﴿۞ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

“Worship Allah and associate nothing with Him, and to parents do good,” [An-Nisa: 36]

Mu'adh ibn Jabal (may Allah be pleased with him) said: **I was riding a pillion with the Prophet (ﷺ) on a donkey. He (ﷺ) said, "O Mu'adh, do you know what is the right of Allah upon His slaves, and what is the Right of His slaves upon Allah?" I said: "Allah and His Messenger know better". Upon this the Messenger of Allah (ﷺ) said, "Allah's Right upon His slaves is that they should worship Him Alone and associate nothing with Him; and His slaves' right upon Him is that He should not punish who does not associate a thing with Him." He (Mu'adh) added: I said to the Messenger of Allah: "Shall I give the glad tidings to people?" He (ﷺ) said, "Do not tell them this good news for they will depend on it alone".** Narrated by Al-Bukhari and Muslim. The scholars, may Allah have mercy on them, have interpreted worship with similar meanings, the most comprehensive of which is what Sheikh Al-Islam Ibn Taymiyyah, may Allah have mercy on him, mentioned when he said: Worship is a comprehensive term for everything that Allah loves and is pleased with, from outward and inward words and deeds.

This indicates that worship requires complete submission to Allah Almighty, in terms of commands and prohibitions, belief, speech, and action. One's life must be based on Allah's law, permitting what Allah has permitted and forbidding what Allah has forbidden. One must submit in all one's behavior, actions, and actions to Allah's law, free from personal desires and whims. This applies equally to individuals and groups, men and women. One cannot be a worshiper of Allah if one submits to their Lord in some aspects of their life and submits to creation in other aspects. This meaning is confirmed by Allah Almighty's statement:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

“But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.” [An-Nisa: 65]

And Allah Almighty says:

﴿أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ﴾

“Then is it the judgement of [the time of] ignorance they desire? But who is better than Allah in judgement for a people who are certain [in faith].” [Al-Maidah: 50]

And it was narrated that the Messenger of Allah, may Allah bless him and grant him peace, said: **“None of you truly believes until his desires are subservient to what I have brought.”**

A servant's faith is not complete unless he believes in Allah and accepts His judgment in both small and large matters, and submits to His law alone in all his affairs, in matters of life, wealth, and honor. Otherwise, he is a worshiper of something other than Him.

As Allah the Most High said:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

“And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut." [An-Nahl: 36]

So whoever submits to Allah, the Exalted, and obeys Him, and submits to His revelation, is a worshiper. And whoever submits to other than Him and refers to other than His law has worshipped the Taghut and submitted to him, as the Most High said:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا﴾

“Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it; and Satan wishes to lead them far astray.” [An-Nisa: 60]

And servitude to Allah alone and disavowal of the worship of the Taghut and referring to him for judgment is required by the testimony that there is no deity worthy of worship in truth except Allah, with no partner, and that Muhammad is His servant and Messenger.

Allah, the Almighty, is the Lord of mankind and their God. He is the One who created them and He is the One who commands them and forbids them, gives them life and causes them to die, holds them to account and rewards them. He is the One who deserves to be worshipped, and no one else is worthy of worship. Allah, the Almighty, says:

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ﴾

“Unquestionably, His is the creation and the command” [Al-Araf: 54]

Just as He alone is the Creator, He is the One who commands, the Almighty, and it is obligatory to obey His command.

Allah has narrated that the Jews and Christians took their rabbis and monks as lords besides Allah, when they obeyed them in making lawful what is forbidden and forbidding what is lawful. Allah the Almighty says:

﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَـٰهًا وَاحِدًا ۖ لَّا إِلَـٰهَ إِلَّا هُوَ ۚ سُبْحَانَهُ عَمَّا يُشْرِكُونَ﴾

“hey have taken their scholars and monks as lords besides Allah, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.” [At-Tawbah: 31]

It was narrated on the authority of Adi ibn Hatim (may Allah be pleased with him) that he thought that the worship of rabbis and monks was limited to slaughtering for them, making vows to them, prostrating and bowing to them, and the like. **“This was when he came to the Prophet (peace and blessings of Allah be upon him) as a Muslim and heard him recite this verse. He said: O Messenger of Allah, we do not worship them, meaning the Christians, since he had been a Christian before his conversion to Islam. The Prophet (peace and blessings of Allah be upon him) said: Do they not forbid what Allah has permitted, so you forbid it, and permit what He has forbidden, so you permit it? He said: Yes. He said: That is their worship”**. Narrated by Ahmad and al-Tirmidhi, who classed it as good.

Al-Hafiz Ibn Kathir said in his interpretation: “This is why Allah Almighty said:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَـٰهًا وَاحِدًا﴾

“And they were not commanded except to worship one God” [At-Tawbah: 31]

Meaning that if He forbids something, then it is forbidden, and whatever He permits, then it is permissible, and whatever He legislates, then it is followed, and whatever He decrees, then it is implemented. There is no deity worthy of worship in truth but Him, glory be to Him, above what they associate with Him. That is, He is exalted, sanctified, and free from partners, peers, helpers, opposites, and children. There is no deity worthy of worship in truth but Him, and no lord but Him.”[1] End quote.

[1] **Ibn Kathir’s interpretation, Vol. 2, p. 349.**

Resorting to arbitration to Taghuts, leaders, fortune-tellers, and the like is contrary to faith

If it is known that resorting to Allah's law is a requirement of testifying that There is no deity worthy of worship in truth but Allah and that Muhammad is His servant and Messenger, then resorting to Taghuts, leaders, fortune-tellers, and the like contradicts faith in Allah Almighty, and is disbelief, injustice, and disobedience. Allah Almighty says:

﴿وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَـٰئِكَ هُمُ الْكَافِرُونَ﴾

“And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.” [Al-Maidah: 44]

And He says:

﴿وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنفَ بِالْأَنفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ ۚ فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ ۚ وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَـٰئِكَ هُمُ الظَّالِمُونَ﴾

“And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers.” [Al-Maidah: 45]

He also says:

﴿وَلْيَحْكُمْ أَهْلُ الْإِنجِيلِ بِمَا أَنزَلَ اللَّهُ فِيهِ ۚ وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَـٰئِكَ هُمُ الْفَاسِقُونَ﴾

“And let the People of the Gospel judge by what Allah has revealed therein. And whoever does not judge by what Allah has revealed - then it is those who are the defiantly disobedient.” [Al-Maidah: 47]

Allah, the Almighty, makes clear that ruling by other than what Allah has revealed is the ruling of the ignorant, and that turning away from the ruling of Allah, the Almighty, is a cause for His punishment and His wrath that cannot be averted from the wrongdoing people. He, the Almighty, says:

﴿وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَن بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ ۖ فَإِن تَوَلَّوْا فَاعْلَمْ أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ ۗ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ﴾

“And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you. And if they turn away - then know that Allah only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient. Then is it the judgement of [the time of] ignorance they desire? But who is better than Allah in judgement for a people who are certain [in faith].” [Al-Maidah: 49-50]

The reader of this verse and the one who contemplates it will realize that the command to resort to what Allah has revealed is emphasized in eight affirmations:

The first: The command to do so in the Almighty's saying:

﴿وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ﴾

“And judge, [O Muhammad], between them by what Allah has revealed”

Second: That people's whims and desires should not prevent you from ruling by it under any circumstances. This is stated in His statement:

﴿وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾

“and do not follow their inclinations”

Third: The warning against not applying Allah's law in matters of little or much, minor or major, as He, the Most High, says:

﴿وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَن بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ﴾

“And beware of them, lest they tempt you away from some of what Allah has revealed to you.”

Fourth: Turning away from Allah's ruling and refusing to accept any of it is a grave sin that warrants painful punishment. Allah, the Most High, says:

﴿فَإِن تَوَلَّوْا فَاعْلَمْ أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ﴾

“And if they turn away - then know that Allah only intends to afflict them with some of their [own] sins.”

Fifth: A warning against being deceived by the large number of those who turn away from Allah's judgment, for the grateful among Allah's servants are few. Allah Almighty says:

﴿وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ﴾

“And indeed, many among the people are defiantly disobedient.”

Sixth: Describing ruling by other than what Allah has revealed as the rule of ignorance. Allah Almighty says:

﴿أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ﴾

“Then is it the judgement of [the time of] ignorance they desire?”

Seventh: Confirming the great meaning that Allah's judgment is the best and most just of judgments. Allah Almighty says:

﴿وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا﴾

“But who is better than Allah in judgment”

Eighth: Certainty requires knowledge that Allah's judgment is the best, most perfect, most complete, and most just of judgments and that it is obligatory to submit to it with satisfaction and submission. Allah Almighty says:

﴿وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ﴾

“But who is better than Allah in judgment for a people who are certain [in faith].”

These meanings are found in many verses of the Qur'an, and are indicated by the sayings and actions of the Messenger, may Allah bless him and grant him peace.

Among these are the words of Allah Almighty:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

“So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment.” [An-Nur: 63]

And His words:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

“But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.” [An-Nisa': 65].

And His statement:

﴿اتَّبِعُوا مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ﴾

“Follow, [O mankind], what has been revealed to you from your Lord” [Al-Araf: 3]

And His statement:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

“It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair.” [Al-Ahzab: 36]

It was narrated from the Messenger of Allah (peace and blessings be upon him) that he said: **“None of you truly believes until his desires are subservient to what I have brought.”** An-Nawawi said: This is a sahih hadith that we narrated in Kitab al-Hujjah with a sahih chain of transmission.

It was narrated that the Prophet (peace and blessings be upon him) said to Adi ibn Hatim: **“Do they not make lawful what Allah has forbidden, so you make it lawful, and they forbid what Allah has made lawful, so you make it forbidden?” He said, "Yes." He said, "That is their worship."**

Ibn Abbas, may Allah be pleased with him, said to some of those who argued with him about certain issues: **"Stones will soon fall upon you from the sky. I say, 'The Messenger of Allah said,' and you say, 'Abu Bakr and Umar said.'"** The meaning of this is that a servant must completely submit to the words of Allah Almighty and His Messenger, giving them precedence over everyone else's words. This is a matter that is well-known in the religion by necessity.

Arbitration between servants is based on His law and revelation, because He, glory be to Him, is far removed from what befalls people and He is All-Knowing of the conditions of His servants and what is good for them.

If it is required by His mercy and wisdom, glory be to Him, that judgment between His servants be according to His law and revelation, because He, glory be to Him, is far removed from the weakness, whims, inability and ignorance that afflict humans, then He, glory be to Him, is the Wise, the All-Knowing, the Kind, the All-Aware. He knows the conditions of His servants and what is best for them, and what is best for them in their present and future. And from the perfection of His mercy is that He takes it upon Himself to adjudicate between them in disputes, conflicts and life affairs so that justice, goodness and happiness may be achieved for them, and even contentment, psychological reassurance and peace of mind. This is because if a servant knows that the ruling issued in a case he is disputing over is the ruling of Allah, the Creator, the All-Knowing, the All-Aware, he will accept, be satisfied and submit, even if the ruling is contrary to what he desires and wants. This is unlike if he knows that the ruling was issued by human beings like him, with their whims and desires, then he will not be satisfied and will continue to demand and dispute. Therefore, the dispute does not cease, and the disagreement lasts, and Allah Almighty, when He obligates the servants to resort to His revelation, out of mercy and kindness to them, then He, the Almighty, has explained the general path to that in the most complete and clearest manner by saying, the Almighty:

﴿۞ إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَن تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُم بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ ۖ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing. O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to

Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result." [An-Nisa: 58-59]

Although the verse contains general guidance for the ruler and the ruled, the shepherd and the flock, it also directs judges to rule with justice. He commanded them to rule with justice, and commanded the believers to accept that ruling, which is the requirement of what Allah, the Exalted, has legislated and revealed to His Messenger, and to refer the matter to Allah and His Messenger in the event of dispute and disagreement.

Conclusion

From the above, it becomes clear to you, O Muslim, that enforcing Allah's law and resorting to it is something that Allah and His Messenger have made obligatory, and that it is a requirement of servitude to Allah and bearing witness to the prophethood of His Prophet Muhammad, may Allah bless him and grant him peace, and that turning away from that or any part of it brings about Allah's punishment and chastisement. This matter is the same with regard to how the state deals with its subjects, or what the Muslim community should adhere to in every place and time, and in the case of private or public disagreement and conflict, whether it is between one state and another, or between one group and another, or between one Muslim and another, the ruling in all of that is the same, for Allah, glory be to Him, has the power to create and command, and He is the most just of judges. There is no faith for one who believes that the rulings and opinions of people are better than the ruling of Allah and His Messenger, or that they are similar or identical to it, or that he permits replacing them with man-made rulings and human systems, even if he believes that Allah's rulings are better, more perfect, and more just. It is the duty of the Muslims in general, their leaders, their rulers, and those who have authority and power among them: to fear Allah Almighty and to implement His law in their countries and all their affairs, and to protect themselves and those under their authority from the punishment of Allah in this world and the hereafter, and to take heed of what happened in the countries that turned away from the rule of Allah and followed the example of those who imitated the Westerners and followed their ways, such as differences, divisions, various kinds of sedition, and the lack of good things, and some of them killing each other. The situation will remain difficult for them, and their conditions will not improve and the political and intellectual control of the enemies over them will not be lifted unless they return to Allah Almighty and follow His straight path that He has chosen for His servants, and that He has commanded them to follow and promised them the gardens of bliss. Allah Almighty is truthful when He said:

﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنتُ بَصِيرًا قَالَ كَذَٰلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا ۖ وَكَذَٰلِكَ الْيَوْمَ تُنسَىٰ﴾

"And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allah] will say, "Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten." [Ta-HA: 124-126]

Nothing is greater than the hardship with which Allah punished those who disobeyed Him and did not respond to His commands, so they replaced the rulings of weak creatures with the rulings of Allah, Lord of the Worlds. How deplorable is the opinion of someone who has the

words of Allah Almighty, to speak the truth, decide matters, clarify the path, and guide the lost, only to then discard them and adopt in their place the words of a man among the people, or the system of a state among the states. Do these people not know that they have lost this world and the hereafter, for they did not attain success and happiness in this world, nor were they spared from Allah's punishment and torment on the Day of Resurrection? I ask Allah to make this word of mine a reminder to the people, and an alert for them to reflect on their conditions, and to consider what they have done to themselves and their people, so that they may return to their senses, and adhere to the Book of Allah and the Sunnah of His Messenger, may Allah bless him and grant him peace, so that they may truly be from the nation of Muhammad, may Allah bless him and grant him peace, and so that their reputation may be raised among the peoples of the earth, just as the reputation of the righteous predecessors and the preferred generations of this nation was raised, until they ruled the earth and dominated the world, and the servants submitted to them, all of that by the victory of Allah, who grants victory to His believing servants who responded to Him and His Messenger. Would that they would only know. What treasure did they lose, what crime did they commit, and what calamities and misfortunes they brought upon their nations? Allah Almighty said:

﴿وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْأَلُونَ﴾

“And indeed, it is a remembrance for you and your people, and you [all] are going to be questioned.” [Az-Zukhruf: 44]

A hadith from him, may Allah bless him and grant him peace, states: **“The Qur’an will be removed from hearts and copies at the end of time,”** when its people will lose interest in it and will abandon its recitation and judgment. So beware, beware lest this calamity befall Muslims, or their future generations, because of their actions. Indeed, to Allah we belong and to Him we shall return.

I also offer my advice to a group of Muslims living among them, who have learned the religion and the law of the Lord of the Worlds, yet still resort to men in disputes who judge between them according to customs and traditions, and settle disputes with phrases and rhymes, resembling the actions of the people of the first Jahiliyyah. I hope that whoever has received this advice of mine will repent to Allah, desist from these forbidden acts, seek forgiveness from Allah, regret what has passed, and advise his brothers and those around him to abolish every pre-Islamic custom or tradition that contradicts Allah’s law, for repentance wipes out what came before it, and the one who repents from sin is like one who has no sin. And the rulers of these people and their ilk must be keen to remind them and preach to them about the truth, explain it to them, and establish righteous rulers among them, so that goodness may come about, God willing, and Allah’s servants may refrain from opposing Him and committing His sins. How much Muslims today need the mercy of their Lord, by which Allah will change their

condition and raise them from a life of humiliation and disgrace to a life of honor and glory? I ask Allah, by His beautiful names and sublime attributes, to open the hearts of Muslims to understand His words, to turn to Him, to act according to His law and to turn away from what contradicts it, and to adhere to His rule, in accordance with His words, the Almighty and Majestic:

﴿إِنِ الْحُكْمُ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

“Legislation is not but for Allah. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know.”

May Allah’s prayers and peace be upon our Prophet Muhammad, his family, his companions, and those who follow him in righteousness until the Day of Judgment.